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By *ADAM FITZ-ADAM.*

To be continued every THURSDAY.

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Satis Eloquentiæ.———— SALLUST.

HAVING received a letter of a very extraordinary nature, I think myſelf obliged to give it to the public, though I am afraid many of my readers may object to the terms of art, of which I cannot diveſt it: but I ſhall make no apology for what may any way tend to the advancement of a ſcience which is now become ſo faſhionable, popular and flouriſhing.

MR. FITZ-ADAM,

As all ſorts of perſons are at this preſent juncture deſirous of becoming ſpeakers, and as many of them, through the neglect of parents or otherwiſe, have been totally ungrounded in the firſt principles or rudiments of rhetoric, I have with great pains and judgment ſelected ſuch particulars as may moſt immediately, and without ſuch rudiments, conduce to the perfection of that ſcience, and which, if duly attended to, will teach grown gentlemen to ſpeak in public in ſo compleat a manner, that neither they nor their audience ſhall diſcover the want of an earlier application.

I do not addreſs myſelf to you like thoſe who correſpond with the daily papers, in order to puff off my expeditious method by referring you to the many perſons of quality, whom I have taught in four and twenty hours; I chuſe openly and fairly to ſubmit my plan to your inſpection, which will ſhew you that I teach rather how to handle antagoniſts than arguments.

I DISTINGUISH what kind of man to cut with a ſillogiſm, and whom to overwhelm with the ſorites; whom to enſnare with the crocodile, and whom to hamper in the horns of the dilemma. Againſt the pert, young, bold aſſertor, I direct the *argumentum ad verecundiam*. This is frequently the moſt deciſive argument that can be uſed in a populous aſſembly. If, for inſtance, a forward talker ſhould advance that ſuch an ancient poet is dull, you put him at once to ſilence and ſhame, by ſaying that Ariſtotle has commended him. If the diſpute be about a Greek word, and he pronounces it to be inelegant, and never uſed by any author of credit, you confound him by telling him it is in Ariſtophanes; and you need not diſcover that it is in the mouth of a bird, a frog, or a Scythian who talks broken Greek.

To explain my *argumentum ad ignorantiam* (which appears to be of the leaſt uſe, becauſe it is only to be employed againſt a *modeſt man*) let us ſuppoſe a perſon ſpeaking with diffidence of ſome tranſaction on the continent: you may aſk him with a ſneer, pray, ſir, *were you ever abroad?* If he has related a fact from one of our American iſlands, you aſſert he can know nothing of the affairs of that iſland, *for you were born there*; and to prove his ignorance, aſk him *what latitude it is in.*

IN loquacious crowds, you will have much more frequent occaſions for uſing my *argumentum ad hominem*; and the minute particulars into which men are led by egotiſm, will give you great advantages in preſſing them with

with conſequences drawn from their ſuppoſed principles. You may alſo take away the force of a man's argument by concluding from ſome equivocal expreſſion of his, that he is a jacobite, a republican, a courtier, a methodiſt, a freethinker, or a jew. You may have a fling at his country or profeſſion: he talks like an apothecary, you believe him to be a tooth-drawer, or know that he is a taylor. This argument might be of great uſe at the bar in examining witneſſes, if the lawyers would not think it inconſiſtent with the dignity and politeneſs of their profeſſion.

By this ſketch of my plan, you may ſee that my pupils may moſt properly be ſaid to ſtudy men: and the principal thing I endeavour to teach them from that knowledge, is, the art of diſcovering the different ſtrength of their competitors, ſo as to know when to anſwer, and when to lie by. And as I entirely throw out of my ſyſtem the *argumentum ad judicium*, which, according to Mr. Locke, "is the uſing of proofs drawn "from any of the foundations of knowledge," there will be nothing in my academy that will have the leaſt appearance of a ſchool, and of conſequence nothing to make a gentleman either afraid or aſhamed of attending it.

Enquire for A. B. at the bar of the Bedford coffee-houſe.

As the foregoing letter ſo fully explains itſelf, I ſhall take no other notice of it; but in complaiſance to my correſpondent, ſhall throw together a few looſe obſervations on our preſent numerous ſocieties for the propagation of eloquence. And here I cannot but pleaſe myſelf with the reflection, that as dictionaries have been invented, by the help of which thoſe who cannot *ſtudy* may

may learn arts and ſciences; here is now found a method of teaching them to thoſe who cannot *read*.

THESE foundations are inſtituted in the very ſpirit of Lycurgus, who diſcountenanced all written laws, and eſtabliſhed in their ſtead a ſyſtem of policy called RHETRA, from it's being ſpoken, which he ordered to be the daily ſubject of diſcourſe, and ordained mixed aſſemblies for that end, where the young might be taught, by attending to the converſation of the old.

IN Turky, where the majority of the inhabitants can neither write nor read, the charitable care of that conſiderate people has provided a method of compenſating the want of thoſe arts, and even the uſe of the preſs, by having a relay of narrators ready to be alternately elevated on a ſtool in every coffee-houſe, to ſupply the office of news-papers and pamphlets to the Turkiſh quidnuncs and critics.

SPEECH being the faculty which exalts man above the reſt of the creation, we may conſider eloquence as the talent which gives him the moſt diſtinguiſhed pre-eminence over his own ſpecies: and yet Juvenal makes no ſcruple to declare, that it would have been better for Cicero to have been a mere poetaſter, and for Demoſthenes to have worked under his father as a black-ſmith, than to have frequented the ſchools of rhetoric.

Diis ille adverſis genitus fatoque ſiniſtro
Quem pater, ardentis maſſæ fuligine lippus,
A fornace et forcipibus, gladioſque parante
Incude, ac luteo vulcano, ad Rhetora miſſit.

I am glad to find that our black-ſmiths and other artiſans have a nobler way of thinking, and the ſpirit to do for themſelves what the father of Demoſthenes did for Him. And I ſee this with the greater pleaſure, as I hope I may conſider

conſider the ſeminaries which are daily inſtituted, as riſing up in the ſupport of truth, virtue and religion, againſt the libels of the preſs. It is not to be doubted but that we are ſafe on the ſide of oral argumentation, as no man can have the face to utter before witneſſes ſuch ſhameful doctrines as have too frequently appeared in anonymous pamphlets. If it ſhould ever be objected that the frequency of ſuch aſſemblies may poſſibly, in time, produce ſophiſtry, quibbling, immorality and ſcepticiſm, becauſe this was the caſe at Athens, ſo famous for it's numerous ſchools of philoſophy, where, as Milton ſays,

Much of the Soul they talk, but all awry;
And in themſelves ſeek virtue, and to themſelves
All glory arrogate, to GOD *give none:*
Rather accuſe him under uſual names,
Fortune and fate:———

I anſwer that theſe falſe doctrines of GOD and the ſoul were thus bandied about by a parcel of heathens, blind and ignorant at beſt, but for the greateſt part, the moſt uſeleſs, idle and profligate members of the ſtate; and that it is not therefore to be apprehended, in this enlightened age, that men of ſober lives, and profitable profeſſions will run after ſophiſts to waſte their time, and unhinge their faith and opinions. However, as the perverſeneſs of human nature is ſtrange and unaccountable, if I ſhould find theſe modern ſchools in any way to contribute to the growth of infidelity or libertiniſm, I hereby give notice that I ſhall publicly retract my good opinion of them, notwithſtanding all my prepoſſeſſions in favour of eloquence.

THOUGH the following letter is written with all the ſpleen and acrimony of a rival orator, I think myſelf obliged